THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *May 22, 1945* — VOLUME LXIV - No. 11

Sunday School Teachers' Association of the Sheboygan, Wisconsin, Circuit

Wheat Ridge Christmas Seal sales reached a grand total of $255,860.70, an increase of a little better than twenty-five per cent over 1943. As a result, the services which the Wheat Ridge foundation renders will be correspondingly expanded.

The Seventh-Day Adventists, a century-old sect, claim that they are now active in every country in the world. More than 800 languages and dialects are said to be in use in carrying on the denomination's work.

"The Lutheran Herald" in a late issue announced the death of the Rev. H. Otte on April 6 in Zululand, South Africa. Active in Africa since 1896, he was known as the oldest missionary on the field. He attended Concordia Seminary, St. Louis, from 1893 to 1896. Two of his sons are also missionaries in Africa. — W. G. P.

The Lutheran Church Extension Society of Pittsburgh, Pa., and vicinity this year sponsored their first Good Friday Noonday Service. Dr. J. W. Behnken brought the Good Friday message. Every seat was occupied, and about 500 stood. Hundreds had to be turned away for lack of room.

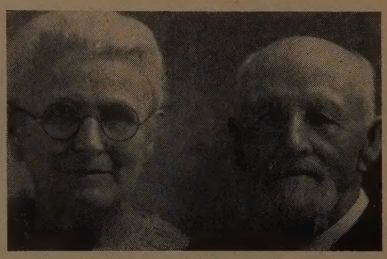
Zion Ev. Lutheran Church, Dallas, Tex., the Rev. Luther Poellot, pastor, has acquired an entire city block as part of a program looking towards expanding the Church's work. According to plans adopted by the congregation, the first building to be erected on the plot will be a Christian day school. Zion, organized in 1879, is our oldest Lutheran Church in Dallas.

The Rev. Oliver E. Graebner, formerly pastor of Christ Lutheran Church, Wilkinsburg, Pa., is assuming the position of Director of Religious Education of the Lutheran Laymen's League of Western New York. Pastor Graebner has his master's degree from the University of Pittsburgh and at present is completing the requirements for the degree of Doctor of Philosophy. He also serves as Director of the new Camp Pioneer, Angola, N. Y.

Epiphany Church of Detroit set a PTO goal of $10,000. Reports indicate a total of $23,000. The congregation was canvassed in two hours by 300 "heralds."

A member of Good Shepherd Lutheran Mission, Negro congregation at Gary, Ind., is reported to have given up the chance of earning $18 by not working on Sunday and overtime in order to attend the services in which the Rev. Marmaduke N. Carter of Chicago preached the mission sermon and to have time for bringing others to the service.

Mr. and Mrs. Christian Koester on April 29, 1945, were privileged to observe their sixty-fifth wedding anniversary. Throughout their married life they have been faithful and active members of St. Peter's Lutheran Church, five miles



Mr. and Mrs. Christian Koester

northeast of Fort Wayne, Ind., the Rev. Henry Abram, pastor. The couple's descendants include seven children now living, eighteen grandchildren, and seven great-grandchildren. All but one grandchild are members of St. Peter's Church.

Among the 300 homes of Muskogee, Okla., which the tornado of April 12 reduced to ruins, were two which belonged to members of our First Lutheran Church, the Rev. Martin P. Studtmann, pastor. The terrific force with which the tornado struck the city may be seen from the fact that the "positively stormproof" Blind Institute was wrecked along with buildings of frailer construction.

Sir Ambrose Fleming, noted English physicist and pioneer in radio communication, died at the age of ninety-five. *The Presbyterian* reports that he was a devout Christian and for many years was president of the Victoria Institute, an organization formed eighty years ago to combat antireligious teaching parading under the guise of science. Our own Prof. Th. Graebner of Concordia Seminary, St. Louis, holds membership in the Institute since 1926.

"The Church Does Not Forget" is the title of a new color film put out by our Army and Navy Commission in Chicago. The three-reel silent film features the work of the Army and Navy Commission and may be had without rental charge by writing to Synod's Visual Education Service, 3558 S. Jefferson Ave., St. Louis 18, Missouri.

The Voters' Assembly of Good Shepherd Lutheran Church, Inglewood Calif., the Rev. E. W. Dierker, pastor, in a recent meeting adopted a resolution to petition our Synod "to take the necessary steps to establish an office for Lutheran information, whose duty it shall be to speak for Synod and local congregations whenever and wherever the need is apparent." The action was motivated by the desire to counteract effectively "the frequent appearance in the public prints of half-truths, outright misinformation, or articles unfavorable to our Church and doctrine."

The tragic reduction in the number of Protestant theological students in Germany from 1932 on appears from statistics quoted by Dr. E. E. Flack in the *Lutheran Outlook.* In 1932 Protestant theological students in Germany exceeded seven thousand. Three years later there were only about four thousand. When the war broke out in 1939, there were hardly two thousand. In 1941 the total number of students who entered upon the study of theology in all of Germany was only thirty-nine. Even the University of Berlin at this time had less than twenty. At the same time as many as eighty-six per cent of the pastors were mobilized for war in some of the German provinces.

"Obeying the Command" is an all-out Catholic film recently completed by the Pontificial Association of the Holy Childhood, of which Pope Pius XII is the Cardinal Protector. Dan Doran, in the February issue of the *Catholic Mirror,* writes, "We need more such films. Indeed, there are producers in Hollywood now, not Catholic, who are making fine films which they are sending out to their own Church. The Lutherans are miles ahead of the Catholics in that field. The Episcopalians, through Dr. Friedrich's little Bible stories, are also ahead of the Catholics."—Mr. Paul G. Kiehl of our Synod's Visual Education Service, in submitting the above item, makes the timely suggestion: "Let us not be lulled to sleep by such praise, but rather let it be an incentive for us to keep ahead in the field of visual education."

G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.00 per annum anywhere in the world, payable strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

Direct requests for **CHANGE OF ADDRESS** and all other business matters to **CONCORDIA PUBLISHING HOUSE, St. Louis 18, Mo.** Three weeks' notice required. Changes cannot be made without old address as well as new. Please furnish an address stencil impression from a recent issue if you can, and note postal zone number for your new address if city requires it

PRINTED IN U. S. A

May 22
1945

THE LUTHERAN Witness

Volume LXIV
No. 11

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

Still the Highest Priority — Our Children

The delegates to our national convention of 1944 at Saginaw, Mich., left no doubt in anyone's mind about this — the highest priority in the Church still belongs to the children. Not only was the report of the Board for Parish Education given much space in the reports to Synod, but the various proposals of the Board were given favorable action. The shortage of teachers was fully discussed in committee and on the floor, and steps were taken to meet this situation. For one thing, the Synod encouraged its members to increase the enrollment in our teachers' colleges, and in order to meet the immediate and alarming lack of teachers, it was resolved that the District Boards of Christian Education appeal immediately to every pastor and teacher in their respective Districts to supply the names of all men and women who might be able to serve as emergency substitute teachers (*Proceedings,* page 125). We have been informed by the School Office that a systematic effort is being made to gain for the work in our parochial schools efficient persons, men or women, who have the necessary training and that others are supplementing their experience by taking special courses at our normal schools.

Since it is indeed true that the children of our Church constitute the future Missouri Synod, no one can deny that our first duty is the proper indoctrination of our children.

We are reminded here of a parish-school teacher whom we met years ago in Louisville, Kentucky. He was an Episcopalian and was serving as director of education in a church of that denomination. After school hours he would gather the children of the parish about him and give them an hour's instruction in the teachings of the Episcopalian Church. He was a rich man's son — and I mean "rich"; the family owned a hunting preserve of more than 25,000 acres in Arkansas and much other property. Something caused this man to turn his back on sports and business. He went into training, first in a theological school and then in a teachers' college, and was now offering his services to any church which wanted him as a teacher of its little children.

There was Jean Charlier Gerson, Chancellor of the University of Paris in the fourteenth century, one of the most powerful churchmen of his age and a man who earnestly sought to reform the evils of the Church. Known for his great qualities of mind and heart, he exerted a large influence upon clergy and laity alike, was in conference or correspondence with popes, kings, and princes, wrote tracts for the reformation of the Church — but at the height of his career resigned all his offices and gathered little children into classes of religion. He wrote a tract, "How to Draw the Little Ones to Christ" (*De Parvulis ad Christum Trahendis*). His conviction was: "We must begin with the little ones."

G.

What of Conscription?

Some of our readers request an expression on the impending legislation for peacetime conscription.

The LUTHERAN WITNESS has been reluctant to express itself on this issue. It is a complicated one. Not all of the sides of the problem are pertinent to this magazine, and not all can be discussed intelligently by its staff.

Certainly the LUTHERAN WITNESS deplores a militaristic world and emphasis on material power. Certainly it deplores the prospect of brutalizing the youth of the land. Certainly it views with alarm the prospect of setting up tools for aggression and implements for power politics.

However, the history of the next 50 years has not been written. The threats to liberty and democracy are not over with the San Francisco Conference or the two V-Days. What our nation needs to safeguard its peace and its principles by way of force and armed might is a question which has to be reviewed year by year and hour by hour during the coming century; and the men to review it are our national leaders, our diplomats, the guardians of our peace.

Hence we do not speak of conscription. We, each of us, have our private and political opinions; each of us sees pros and cons with regard to our own boys engulfed in the program. But we are not the men to give the answers.

R. R. C.

"The Next War"

This is the heading of an editorial written for the LUTHERAN WITNESS (issue of April 30) in the year 1929 by our colleague, the Rev. Dr. Martin S. Sommer. By some chance we have just happened upon this item, written when the world was at peace and when few if any dreamed of the possibility of another war. Today is V-E Day, and while the bulk of the news is concerned with messages from Washington and from overseas, relative to the victory in Europe, the business of the San Francisco Conference is going on. The news from that quarter is not all good, and there are even portents that call up the specter of future sanguinary conflicts. It is a good time to copy a few sentences from the editorial of sixteen years ago. Dr. Sommer quoted the statement of a contemporary: "No man of a sound mind and knowledge of history is in favor of war." His comment was: "But is it true that anyone of sound mind and a knowledge of history will naturally oppose war? Are not many persons who show good sense in earthly matters ungodly and unscrupulous? That writer failed to take into account the desperate wickedness which is rampant in high places here upon this earth. He seems to have forgotten that there are not a few men of brilliant minds who want war because it is to bring them personal advantages. . . . When our own Civil War was over, some

wanted to continue the struggle because of the personal gain in money which the bloody strife was yielding them.

"Be not deceived; this is a desperate and wicked world in which we are living. There are thousands, and many of them 'the great minds of the world,' who care nothing for your sorrow or my sorrow. Ay, they care nothing for national disaster as long as they see some personal gain for themselves, even though this be but a few dollars.

"The very progress made in the chemical composition of gases and the mechanical construction of airplanes and Zeppelins is to be utilized in the next war. It is true, we hear much talk about disarmament, but it is also admitted that some of the nations of Europe are still adding to their military equipment, although even now that is larger than it was before the last war.

"How necessary is it therefore that we Christians pray all the more fervently that God may 'preserve us from war and bloodshed'! His mercy alone can protect us when men would swallow us up." G.

Folly of the Federal Council

Lately Mr. John D. Rockefeller was invited to speak at the Protestant Council dinner in New York. And what did Mr. Rockefeller tell these preachers? In a long address he told them that the Church of the future should be one without a creed but full of deeds. He pointed to the many fine people who are without the Church and are kept out of the churches by the creeds of these churches. He told the churchmen that much charitable, educational, and other good works are performed by those who are not members of any church. In this way the Church is losing the service of these people. If creeds did not prevent these men from joining the Church, they would certainly join, and the Church would have the benefit of their good works.

All this is nothing new. It is ancient unbelief. The Federal Council of Churches, however, had the speech printed and is distributing it. Let it be said to the credit of Bishop James P. De Wolf of the Protestant Episcopal Diocese of Long Island that the speech so offended him that he has announced the intention of the Episcopal Church to withdraw from the Federal Council of Churches in America if the Council approves such religious teaching. However, we agree with a commentator who states that the Council should certainly have known beforehand what this man Rockefeller was going to say, because his religious views are well known.

Now, not only is Rockefeller's plan for the Church unscriptural, wicked, and pagan, but it betrays an abysmal ignorance of true religious life and of human psychology in general. Solomon more than three thousand years ago wrote: "As he thinketh in his heart, so is he," Prov. 23:7. It is a psychological, natural truth that everyone acts according to the conviction which is actually present in his heart. On board of a ship there is a very decided difference between the actions of those who are convinced that the ship is about to sink and the action of those who feel assured that there is no danger.

History also shows that every religion which insists on certain external works and actions can only be upheld by enforcing its demands with threats, fire, and sword, whereas the religion of God's grace and faith produces Isaacs, children of the free woman, who love that which is pure and right and follow it. Christ did not found a religion of Ishmaels, a religion of force, threats, and persecution. He founded a religion which tells each one of us, "My son, *give Me thine heart,* and let thine eyes observe My ways," Prov. 23:26. S.

As Concerns the United Lutheran Church —

Here is some good advice to all who long for unity among Lutherans in this land: Who does the most to further and preserve unity in the Church? Doubtless he who in doctrine and practice follows God's Word most conscientiously, who swerves not from the truth in any doctrine or in any form of practice. Who does the least to further unity and the most to hinder and make it impossible? Doubtlessly he who least conscientiously follows the Word of God in doctrine and practice. If synods, conferences, congregations, pastors, and laymen desire to promote unity in the Lutheran Church, then let each teach and practice according to God's Word in every detail. Let them swerve neither to the right nor to the left, let them beseech, exhort, correct, all who depart from God's Word, and let them not become weary in so doing. It is the breach of faith or practice — usually in Scriptural Lutheran practice — of some pastor or congregation, which becoming noised abroad holds the conference or the synod up to scorn and censure in the eyes of others — and rightly so. If the individual will be guided solely by the Word in every doctrine and in all churchly practice, then we shall soon have a united Lutheran Church in North America. . . .

We hear every good Lutheran who has just read these sentences respond with a hearty bravo! That's the stuff! Amen! And we hear some say: "Now let's see whether A. L. C. or U. L. C. papers will reprint this ringing statement or at least give us something similar! There will then be hope for union."

But (will you pardon this little test of your fairness?) the paragraph at the head of this editorial is not our own at all. It is a literal quotation, without change or addition of any kind, of an editorial which appeared in the Lutheran *Church Visitor,* official organ of a body now united with the United Lutheran Church, in its issue of Jan. 25, 1912.

Read it again, and convince yourself that there were good Lutherans outside the Missouri Synod in 1912.

There has been in the decades that have passed a gradual strengthening of the soundly Lutheran element also in the United Lutheran Church. In a sense, Dr. Edwin Heyl Delk's saying (and he was a Liberal) — "Merge the best, and submerge the rest" has become true. We have made very plain to our readers, if they follow us at all, why fellowship with the United Lutheran Church is not right around the corner. If there is hope at all of that long-looked-for and long-prayed-for event, it is because of our belief that such voices as that quoted from the long ago of 1912 have had a divine blessing resting upon them. We know entire areas of the United Lutheran Church which hold to the principle set forth so well in the lines quoted. G.

Work Resumed in New Guinea

The United Evangelical Lutheran Church of Australia, a synod in fellowship with the American Lutheran Church, according to a report published in the *Australian Lutheran,* the organ of our sister synod, is planning the resumption of work in the New Guinea mission field. In view of the fact that much of this work was done by German missionaries — ninety-two workers were German, and fifty were Australian or American — the responsibilities now faced are fitly described as "overwhelming." Today only thirty-five men and women are available for the great task of supervising a church of 65,000 baptized members, its schools with about eight thousand pupils, and its missionary activities with some one thousand teachers and native missionaries. Only thirteen of the thirty-five persons mentioned are ordained

missionaries. Then the material losses on these mission fields must be considered. "Whole stations have disappeared as though they were blown off the face of the earth. . . . Printing establishments with all their machinery and their stocks of books and papers are destroyed. . . . The sawmills and their machinery, the stores and their merchandise are no more in existence."

That a divided Australian Lutheran Church must now face this enormous responsibility at its very doors reflects in no uncertain light the tragedy of Lutheran disunion. G.

Australian Public Relations Committee Functions

In the year following the Japanese occupation of New Guinea, Lutheran missionaries were accused of giving aid to the enemy. As a result our brethren in Australia were subject to burdensome and disagreeable restrictions, and it seemed as though a blight would settle upon our work. Through the energetic protests of synodical officers, who threatened to bring suits at law, certain newspapers were induced to print retractions. But the undeserved record of disloyalty still stood against our Church through the story of the New Guinea campaign recorded by certain professional writers. We now read in the *Australian Lutheran* that these aspersions on the loyalty of our Australian people have been withdrawn. One of the books is entitled *New Guinea Diary.* The publishers have now caused to be printed in the leading dailies of all the capital cities of Australia and New Zealand a "Correction and Apology." They declare that "investigations have proved that allegations reflecting on the loyalty of Lutheran missionaries . . . are without foundation, and the publishers therefore wish to withdraw and do hereby withdraw and express their regret for the same and agree that in any future editions of the book such or similar allegations will not appear." Also the publishers of the book *Jungle Victory* declare that they have examined the statement in this book to the effect that "reports reached Australia that Lutheran missionaries guided the Japanese from Finschhafen to airfields in the Markham Valley," and that these reports were proved to be totally unfounded.

The names of the Public Relations Committee which brought about this result are Pastors W. H. Noske and O. E. Thiele and Mr. W. Nichterlein. These men deserve the thanks not only of our Australian brethren, but of Lutherans everywhere. G.

Protestants Increasing in South America

In a Religious News Service interview Dr. Charles T. Laber, secretary of the Presbyterian Board of Foreign Missions, declared that in spite of continued Roman opposition Protestantism is growing in South America. Dr. Laber just returned from a tour of Latin America. He reported that the major issue in South America is the contention between Catholic and Protestant churches, and that Protestantism is positively rising and increasing. He added that there is also a liberal group within the Roman Church which deplores this situation and is striving to counteract Roman opposition to Protestantism. He described this group as composed largely of lay churchmen, who, together with a few Roman clergymen, recognize the importance of the uplift which is produced by Protestant schools and preaching.

Let us not forget that there are Catholics who recognize the importance of Luther's testimony in this, that he forced the Roman clergy to apologize for much that the Church had taught. Luther himself tells us that he was highly pleased to see that even his opponents were beginning to say more about Christ, about the atonement and other essentials, because their own people had become acquainted with the truth as Luther taught it. There are Romanists who condemn us for speaking against popish errors, but there are many also who are thankful for the light and truth which thus find their way into Roman Catholic circles. Our bold testimony does not originate from hatred of anyone, it rises from a love of those who should also be told of the liberty with which Christ has made us free. S.

"At the Knee, Across the Knee, and on the Knee"

That is the way a noted Scotch clergyman describes his education in his father's house. "At" his mother's knee he learned the Biblical stories and doctrines. "Across" his father's knee he was taught that sin produces pain. And "on" his knees he daily implored God's blessing of forgiveness and strength. Parents who are seeking directions for bringing up children should note this method. It is the method which the Bible teaches. "He that spareth the rod hateth his son, but he that loveth him chasteneth him betimes," Prov. 13:24. That same Bible teaches also this: "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord," Eph. 6:4. And, "Fathers, provoke not your children to anger, lest they be discouraged," Col. 3:21. Luther in his quaint way expressed the same truth when he said that in bringing up children "the apple must be near the rod." We cannot give specific rules which will apply in all cases, but in general we may state that where there is such proper training "at the knee" and "on the knee," there will be very little need of "across the knee." S.

God-Pleasing Prayers

Much, very much has lately been published concerning prayer. Not a few of the prayers of public men have also appeared in the press. In most of these, however, we found two serious defects: first, we noticed a lack of humility and penitence. The *Christian Century* also calls attention to this. It criticizes a prayer of a high official by pointing out: "There was no penitence in it." It seems that some Americans think that sins and wickedness are to be found only in other countries, especially in enemy countries. But the prayers which Jesus taught us teach something different. These God-pleasing prayers contain a confession of sin and a plea for forgiveness. There is the prayer of the publican: "God, be merciful to me, a sinner." And there is that most excellent of all prayers, the Lord's Prayer, in which we pray: "Forgive us our trespasses." Americans, also those in high and in highest station, should follow these models.

Let us not forget that there never was a nation, there never were any great and mighty men who could resist God. But God has certainly made it plain that He "resisteth the proud." The Bible tells us this, and all history illustrates it. If our prayers are to be God-pleasing, they must contain a sincere and humble confession of sin and an earnest plea for God's forgiveness.

The other defect which we noticed in many of the public prayers is the omission of Jesus' name and merits. These two, the prayer for forgiveness and the confession of Jesus as the *only* Savior of sinners, are inseparable. John 14:6; Acts 4:12. If we go to God without Jesus, He will tell us what Joseph said to his brothers: "Ye shall not see my face except your brother be with you," Gen. 43:3. We and our prayers are accepted by God for Jesus' sake. Those prayers only are heard by God which are prayed in Jesus' name by humble penitents. S.

The Christian's Contribution to the Establishment of Peace

(James 1:16-21)

By PAUL W. BRAUER, Boston, Mass.

All of us have sensed the tremendous and far-reaching importance of the meetings that are presently being held in the city of San Francisco, California, where the leaders of the great powers of the world are seeking to lay the foundation for a union of nations for the peaceful settlement of differences and disputes among them. Human science has contracted this earth globe to such a degree that the uttermost parts of the earth are within a few hours' flight from here, with the result that distance no longer offers the protection which it did in times past. The men and women of all nations are now our neighbors, whose well-being is closely linked with our well-being. All of which makes a meeting such as this almost indispensable to the peaceful course of tomorrow's history. If our civilization is to survive, men must learn to live at peace with one another.

As Christians, sons and daughters of God, we cannot ignore these historic events of our day as if they did not concern us. Aside of the fact that our children and children's children would be the victims of tomorrow's bloody and brutal wars, ours is the distinction which the Savior Himself has given us, of being "the salt of the earth," "the light of the world." As Christians even the humblest among us can and will make his or her contribution to the establishment and maintenance of world peace.

We will do this, first of all, through the means of prayer. All human efforts to weld the nations of the world, with their differences in language and custom, into a single unit for the preservation of peace, must result in failure. Jealousies and selfish interests would soon disrupt any bond that may have been established. We must look beyond the wisdom and power and ingenuity of man. We must remember and keep in mind that "every good gift," and that certainly includes the gift and blessing of peace for which we have so earnestly petitioned Almighty God these past few years — "Every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Men may sign their names to promises or pledges and promptly act in direct contradiction to such promises, "but God is faithful" and will not break a single one of His promises. Oh, that we might, for the sake of our own happiness and peace of mind, learn to rely more fully and more completely upon His Word and His promises! And so we must look to Him, also, for the success of all human efforts to establish peace. "He," and He alone, "maketh wars to cease unto the end of the earth; He breaketh the bow and cutteth the spear in sunder; He burneth the chariot in the fire." "Except the Lord build the house, they labor in vain that build it." Unless He is admitted into the conference chambers where His will and His law is placed above the desires and aspirations of any group or individuals, the building of a union must collapse.

And so we come to Him in this decisive moment in the history of man with our prayers, that He would in mercy look down upon our weak efforts to introduce the spirit of harmony in the relations of men, that He would give success to our frail efforts and endeavors. Only through the prayers of God's children can the blessing of peace be established and maintained among men. How reassuring for us Christians, therefore, were the words of our President in his opening address to this convention: "As we are about to undertake our heavy duties, we beseech Almighty God to guide us. . . . May He lead our steps in His own righteous path of peace." Let us follow his example! Let us heed the instructions of God's holy Word and in all the affairs of our lives, our homes, our Church, our nation, the world, let us earnestly, diligently, regularly seek divine guidance in prayer, for "every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Our contribution as Christians to the establishment of peace, however, is not only limited to prayer. As Christians we will also ever be mindful that we are God's children and live accordingly. "Of His own will begat He us with the Word of Truth, that we should be a kind of first fruits of His creatures."

In His boundless grace and mercy, God has adopted us into His family. He has given us the precious Gospel of His love in Christ Jesus and by His Holy Spirit has created in our hearts the saving faith in the Lord Jesus Christ. That faith is more than the mere acceptance of the historical Christ. It is more than the mere repetition of words and phrases. It is the certainty in your heart that through the merits and the sacrifice of Jesus on Calvary your affairs with God are in order, your sins are all forgiven, your eternal destiny is sure beyond any peradventure, and that while you are still in this world, you know that nothing, "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." That is our glorious faith.

Surely, that is a faith that calls for action. You can no more hide it than the sun can hide its luster. It is a faith that will reveal itself in our relationship to our fellow men. For us Christians humanity is no longer divided into classes, races, and nationalities. "Christ died for *all*." "God so loved the *world* that He gave His only-begotten Son." "God was in Christ, reconciling the *world* unto Himself." Whatever the origin of any man may be, his social, economic, or national background, within his body there dwells an immortal and a Christ-redeemed soul. Can I despise him because the color of his skin is a deeper shade than mine or because he or his parents came from another part

of the world than my ancestors or because his training was different from mine? Should I not rather respect him as one for whom Christ, the Son of God, gave His life and shed His blood?

In the measure that we spread abroad this doctrine of God's universal love for man in Christ Jesus, we will also contribute to the establishment of international peace and harmony. To that end we as Christians have also cheerfully and heartily participated in Synod's Peace Thankoffering, the chief purpose of which is the spiritual rehabilitation of our fellow men in the war-torn areas of the world, through the spreading abroad of the Gospel with its message of love instead of hate, of peace instead of war, of hope instead of despair.

And as God in Christ Jesus offers us the forgiveness of all our sins, so will we also heartily forgive and readily do good to those who sin or have sinned against us. This applies to the nations of the world as well as to us individually. "The wrath of man worketh not the righteousness of God." And is there no sin, national or individual, for which we need to pray for God's pardon? And now, since at long last the warfare in Europe has come to an end, let us bind up the deep and ugly wounds which this war has inflicted, wounds in soul and body, through the message and ministry of the Gospel of Christ Jesus!

The evidence of our faith in Christ, our intimate relationship with God, is not only demonstrated in our attitude toward our fellow men, but also in our conduct as citizens.

"Righteousness exalteth a nation, but sin is a reproach to any people." The most destructive force in the life of any individual, any home, any church, any nation, is sin and indifference to God's will and God's Word. If we are looking for the cause of the present world sorrows, we need not seek long. It is sin. Sin invites God's wrath, and God's wrath is followed by His judgments.

In His mercy God is lifting the war clouds, the clouds of His judgments. We look forward hopefully. This mercy of our God is tantamount to an invitation and an admonition. In the words of James it reads: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, which is able to save your souls."

It is an invitation and an admonition which is addressed to all, but in particular to the members of the Missouri Synod. As part of our contribution to a better world, let us rededicate ourselves to Jesus, our Savior, and as His disciples walk as it becometh the children of God! Let us renew our pledge of loyalty to Him and with ever greater diligence and devotion hear and heed His words of invitation, of warning, of promise, of hope, of salvation!

So help us God!

Community of Work Without Violation of Principle

By THE EDITORIAL STAFF

The phrase occurs in the report of Dr. Lawrence Meyer on the plans for postwar work in Europe. He states that there is to be such collaboration in various fields of church work as can be undertaken (by the Missouri Synod and the Lutheran synods united in the National Lutheran Council) "without violation of principle." The expression is also found in the report of the National Advisory Emergency Planning Council to the Saginaw convention (*Proceedings,* p. 392), where the arrangements with the National Lutheran Council for postwar work in Europe "will be effected without in any way violating the conscience of the Missouri Synod."

With these statements should be compared the resolution of the same convention declining membership in the National Lutheran Council as not feasible at this time, but directing the synodical officials to "study the scope of the co-operative endeavors contemplated, with a view to collaborating with the National Lutheran Council in such matters as involve no violation of conscience and no denial of the truth" (*Proceedings,* p. 252).

Now, the same Saginaw convention received a document called the "Doctrinal Affirmation" and referred it to the pastors and congregations for study. Upon the results of such study it will depend whether fellowship relations will be established between our Synod and the American Lutheran Church and possibly other Lutheran bodies. It is clear, therefore, that our Synod on the one hand earnestly desires to have fellowship relations with all Lutheran bodies that subscribe to the doctrines of Holy Scripture. It is also evident that at the present time Synod is not yet ready to go on record as declaring such fellowship feasible. On the other hand, it is also very clear that Synod has approved of a certain community of work, jointly with other Lutherans, which in its opinion would not involve a violation of principle or go contrary to conscience. In order to understand just what our relations are today to other Lutherans, it is necessary to keep both these facts well in mind and to understand the principles which underlie the attitudes described.

Our readers will remember that we are in fellowship with four Lutheran bodies in this country — the Wisconsin Synod, the Norwegian Synod, the Slovak Lutheran Church, and the Finnish National Church. By "fellowship" ("fraternal relations" means the same thing) we mean that spiritual brotherhood which is exercised by pulpit fellowship (exchange of pulpits), altar fellowship (receiving the members of these bodies into communicant membership on simple letters of transfer), and the free intercourse of our congregations with those of the four synods mentioned in joint religious services. It also includes joint mission work, with full fraternal recognition.

On the other hand, there are the Lutherans with whom at the present time, in loyalty to our principles, we cannot, as yet, have church fellowship. Naturally, we are speaking here of the relation of synods to synods, for it is with their resolutions that we are dealing in this article.

But our interest has been aroused, through recent intersynodical arrangements, in that kind of co-operation or community of work (also in the absence of fellowship relations) in which no violation of conscience or of sound Lutheran principle is said to be involved. We believe that our readers will be willing to give their attention to a brief study of the principles which underlie such community of work, co-operation, or co-ordination of effort — we intend to use these terms as identical in meaning. We are not about to submit anything that is altogether new in our synodical experience and certainly nothing that indicates a change from the earlier position of our Synod.

Let us just survey the program which was submitted to our Synod at Saginaw for its rejection or approval

by the National Advisory Emergency Planning Council.

Prisoners of war. "Our pastors," says the report (page 382), "were among the very first to seek opportunities to enter P. O. W. camps and preach to the German prisoners." Also our literature has been spread among these prisoners, "bringing Christ and heavenly healing to tens of thousands in their hour of need." And in order to do this effectively, nay, in order to do it at all, "because the Government is disinclined to deal with individual Lutheran groups, it became expedient to form a Lutheran Commission for Prisoners of War, made up of three members of the National Lutheran Council and three members of the Missouri Synod" (page 383). The chairman of this committee is Dr. S. C. Michelfelder, and the executive director, Rev. T. Strieter, has just been inducted in a service at Concordia Seminary.

Government housing projects. More than 30,000 Lutherans have moved to Washington, D. C., in recent years, most of them young girls, and of these only 17,000 had kept up their church connection according to 1944 figures. The report says: "A Lutheran civilian service center has been opened up in Washington, D. C., jointly by the Missouri Synod and the National Lutheran Council" (page 385).

Postwar work in Europe. This is called in the report "the difficult task of reconstructing the spiritual and church life of Europe" (page 389), also "the preservation of Lutheranism in all of Europe" (page 391). Again, to effect physical relief and rehabilitation of Lutheranism in Europe is "a bigger job than any one Lutheran church body in America can carry out" (page 392), and it has been found necessary that "in some fields we co-ordinate our work of physical relief and rehabilitation * with that of other Lutheran churches in America." Synod also heard a report that in order to survey the field and to discover ways and means of co-operating in the preservation of Lutheranism in Europe an exploratory trip by Atlantic Clipper was even then projected and that "a committee consisting of Dr. Ralph Long of the American Lutheran Church, Dr. Bersell of the Augustana Synod, and Rev. L. Meyer of the Missouri Synod" was preparing to make this journey. Of all this the National Planning Council declared that it was being done "without in any way violating the conscience of the Missouri Synod" (page 392).

Now, it is going to help us avoid some confused thinking if we notice, in the first place, that our Church has by no means entered upon a *new venture* by thus declaring feasible a co-ordination of efforts toward the preaching of the Gospel, the preservation of stray Lutherans, and the reconstruction of the Lutheran Church in European countries. Only the scale of the undertakings is so enormous that entire church bodies have now established a unity of effort. In restricted areas we have often collaborated with other groups, also with non-Lutherans, in matters involving the welfare of the Lutheran Church. And we are doing so today.

Many years ago, when concerted effort was made to destroy the parochial school, we aligned ourselves with those similarly threatened and worked in close community with them. The latest example is the "school fight" of Michigan, in the early twenties, when we had a joint committee with the Roman Catholic Church, of which the Bishop of Detroit was a member, joint offices, joint expense account, in order to defend the existence of the religious day school. It was the *unity of interest and purpose* that was so evident that no one ever thought of charging our Michigan District with any irregularity in this co-operation with the Roman Catholics.

For many years we have had joint organizations for the advancement of Lutheran welfare work (institutional work, charities, etc.). In the New York area the Lutheran Welfare Council has recently had its thirteenth annual meeting. All Lutheran bodies are represented in it, maintaining contacts with social, religious, and Government agencies, providing literature and counsel on fund-raising methods; twenty-six Lutheran agencies spending $1,200,000 annually, co-ordinating and supervising the work of eight institutional chaplains. More recently, this welfare work of Lutherans is being done under a central (joint) committee in the Chicago area, in the State of Washington, and elsewhere. Unity of interest draws them together.

To obtain the released-time advantages for Lutheran children from the public school authorities, we have had in St. Louis for a number of years a joint committee on which the Lutheran Church, the Church Federation, the Catholic Church, Christian Scientists, and Jews are represented. Each faith has its own instruction classes, of course, but the committee deals with the school authorities as a unit. Unity of interest is the sufficient cause.

In other States our Church was represented by official representatives on joint committees of mixed religious complexion in order to oppose the subsidizing of parochial schools by the State.

For some years all Lutheran bodies have co-operated in the establishment of maintenance of service centers for our enlisted men and women. Our Army and Navy Commission is co-ordinating its work with a similar committee of the National Lutheran

Cedar Crest Church, White Lake T., Oakland Co., Mich.

Originally a community church for resorters at Cedar Island Lake. Mr. and Mrs. Emil W. Klomp, of Milford (in buggy), interested themselves in the property when the project had failed, and a Lutheran church was organized with assistance by the Mission Board of the English District in 1937. The church is now self-supporting and the Reverend W. F. Mundt is pastor

* In April, 1945, it was reported that this includes rebuilding of schools, theological seminaries, the religious press.

Council (in which all other Lutheran bodies outside the Synodical Conference are united). Some of the centers are supervised by our Synod alone, others jointly with a National Lutheran Council pastor, or by the N. L. C. alone. These centers are for spiritual purposes mainly, to give the enlisted men and women an anchorage for their souls away from the home parish. And this is being done without any commitments as to fellowship whatsoever between the various synods responsible for the arrangement. No one's conscience is being violated. But there is evident unity of interest and purpose.

The Lutheran synods of Canada only a few weeks ago formed a National Lutheran Council, adopting substantially the N. L. C. constitution, under which certain synods in the United States are operating, having eliminated those provisions which the Missouri Synod representatives held to be admissible only between bodies already in fellowship with one another. The representatives of the Missouri Synod, who subscribed to this plan of co-ordination, based on unity of interest and purpose, were the presidents of our Canadian Districts (the Revs. F. Malinsky, J. Lucht, W. C. Eifert) and President Schwermann of Concordia College, Edmonton. Professor Schwermann reported on this project to the Missouri Synod's College of Presidents gathered at St. Louis last month.

As concerns our present arrangements for rehabilitating the Lutheran Church in Europe after the war, it was discovered by a committee of the Concordia Seminary faculty, whose opinion was requested, that under the terms offered we may well co-operate with the Lutheran World Convention. "It was argued that unless we co-operate with the Lutheran World Convention in postwar European work, the effectiveness of our efforts will be hampered or even rendered entirely impossible." It was held that our Synod's Planning Council cannot be faulted if it shares in its representative's expenses. The faculty therefore recommended (April 18, 1944) that our Synod should send an official representation to the meeting of the Lutheran World Convention, which may take place after the close of the present war.

These arrangements were fully reported on to the delegates of our Saginaw convention in the spring of last year, were discussed in committee and on the floor, and unanimously approved.

It would be false to say that in these matters we are yielding to expediency. It is certainly true that in such co-operation of Lutherans also in the absence of fellowship relations there is expediency. There is unity of interest and purpose. In fact, without such arrangements we cannot properly conduct those phases of work referred to in this article. But this would not be an excuse for violating principles or for acting contrary to conscience. No urgency is great enough, no emergency so serious, no expediency so attractive as to allow us to act contrary to Scriptural principles. It is feasible to co-operate with other Lutheran bodies in matters related to the welfare of the Lutheran church at large and its preservation in the world as a body witnessing to Christ — the chief purpose of all our activities as a Church — *and* to uphold the principle that for fellowship relations there is necessary agreement in confession and in the rules governing church life.

Sunday-School Associations — They Pay

By A. C. MUELLER, Editor S. S. Literature

The 35-mile drive home after a Sunday afternoon and evening session of the circuit Sunday school association turned out to be most profitable to the teachers of Trinity Congregation. These teachers gave their Sunday school a thorough going over as they sped across the countryside. Pastor Hillman started the ball a-rolling.

"We had a record attendance this afternoon," he observed, "which shows that it pays to engage an outside speaker occasionally. After what has been said, I am sure we should study the setup of our Sunday school critically and do some reorganizing. Wasn't the meeting interesting?"

"I would not have missed it for a wedding feast," exclaimed Margaret, "although I confess I was irked at the thought of attending Sunday school and church and then sitting a good part of the afternoon and evening besides."

"From the remarks that were made," observed the superintendent, "I would say ours is a front-rank teaching staff with respect to teacher training, but as for visitation and follow-up of delinquents, I fear we rate close to zero. Figuratively speaking, we all need pep shots to stimulate us to action. Maybe we should have a special class to train our teachers for visiting in the home. We may expect such visitation to pay rich dividends."

"What interested me very much," remarked Vivian, "was the tabulation of statistics on the increased birth rate, and the success other Sunday schools have had in enrolling babies. If St. John's enrolled forty babies from unchurched homes in the cradle roll in one year and won five of the families for the church, there must be half a hundred babies in a town the size of ours waiting to be enrolled. The question is, Are we going to get them, or are we going to leave them to the missionary efforts of those who, when they gain them for their Sunday schools, will not feed their souls the bread of life?"

Sunday School Teachers' Association of the Cleveland, Ohio, Circuit
The Rev. A. C. Mueller, editor of Sunday school literature, front row, third from right

"I liked the movie on the parochial school," said George. "Will anyone second my motion that we wake up and start to use more visual aids? If a Sunday school as small as that of Holy Cross Congregation could install a projector, we should be able to secure all the equipment we need for the asking. If we have courage to ask for funds, we shall get all the money we need, I am sure."

Well, those thirty-five miles were covered all too soon. With regret the teachers of Trinity broke off the discussion, but they renewed it the following Friday at the teachers' meeting and decided to take some very definite steps to improve their Sunday school. Within a year this Sunday school owned some excellent motion picture equipment; twenty-two babies and small children were enrolled; a number of unchurched families were received into fellowship with the church; the Sunday school was reorganized and adopted a program of evangelism to reach the unreached children and adults in the community. So we have in the story of Trinity Sunday School the obvious answer to the questions, Do Sunday school associations

pay? Should Sunday school associations be promoted everywhere in the United States and the Dominion of Canada? The answer is yes. But is not our synodical Teacher Training Program a substitute for associations? No, it is not. The training program draws the teachers of the local Sunday school closer to one another and prepares them for creditable work in the classroom; the association draws teachers of all Sunday schools in this or that respective area closer to one another; it makes them feel the intimacy of their relationship and their oneness in the great purpose for which they have been drafted into the service of the Church; it gives teachers and officers a chance to find out what others are doing to improve the quality of their work and raise the standard of their Sunday school. The isolated Sunday school may get into a rut and stay there ad infinitum.

Sunday school associations are organized according to visiting circuits, but circuit boundaries may be disregarded whenever expedient. An association may be formed in any locality where a considerable number of Sunday schools exist. In far-flung circuits, groups travel more than seventy-five miles to the meetings, and, as a rule, they do not complain. In most instances the conferences are held on Sunday afternoon, twice a year on an average. Some of our most successful groups have a social hour with supper and early evening sessions. In Minnesota the superintendent of Christian education addresses one group in the afternoon and another in the evening. If a guest speaker has been invited, he alternates with the superintendent so that the teachers of each group hear both speakers. By the way, the sparks are flying in Minnesota! That associations can go on indefinitely with an occasional rebirth of interest is borne out by the facts. The St. Louis Association observed its twenty-fifth anniversary eleven years ago; it meets once a month on Monday evening, and to this day it supports two women workers in foreign fields. The Northern Ohio Association meets twice a year on Sunday afternoon and evening and has likewise passed the quarter-century mark. Major factors contributing to the success of an association are careful planning and the right kind of publicity. Planning has to do chiefly with the menu. If the menu is as scant as that of the modern "banquet," which is not a banquet at all, teachers will soon weary of attending. But let the planning committee prepare a "feast of fat things," meaty presentations and thought-provoking discussions, and teachers will come back for more. Publicity is of about equal importance. Notices sent out two weeks before the meeting are usually too belated to have any value. Publicity must be planned, and it must be persistent.

The writer has been privileged to address associations in Milwaukee, Akron, Columbus, Omaha, Springfield, St. Paul, Kansas City, and in many other places in Minnesota, Iowa, Missouri, Illinois, Wisconsin, and so on, and he has reached the conclusion that wherever a live interest in Sunday school work develops, the need for a closer relationship with other groups of teachers will be felt by teachers and leaders. This will then lead to the organization of an association. Organization is usually due to one or two farsighted pastors who have the courage and tenacity of purpose to translate their thinking into an active program. By way of illustration, we shall briefly describe two associations. The Cleveland group has years of experience on which to draw and carries out its program in businesslike fashion. A guest speaker presents an educational topic in the afternoon and delivers the inspirational address in the evening. Sectional meetings are held immediately after the general assembly, the discussions being led by men and women who have thoroughly prepared their assignments and can "deliver the goods." It is a treat to sit in on one of these sectional meetings. Outlines are submitted several weeks before the meeting and are mimeographed and bound with the worship materials, making an attractive program. Evangelism was the topic of the fall meeting. Topics for group discussion were the following: *"Administration as a Missionary Force," "How are We to Apply the Mission Command?" "Speaking and Living to Win Souls," "How the Children Should Use Their Knowledge to Bring Their Friends to Sunday School," "The Primary Child as a Missionary to His Playmates."* On the whole, a rich and diversified menu was provided. The supper hour was a period of joyous fellowship and relaxation, and when the teachers departed in the early evening, they must have felt that it pays to attend the semi-annual conferences.

The Sheboygan Association held its spring meeting in Plymouth, Wis. Although this association is quite young, it is doing some very commendable work. About 175 persons were present. Evangelism, or Personal Soul-Winning, was the main topic of discussion in the afternoon session. After a pleasant hour spent at the supper table, two motion pictures were shown. The success of this gathering was due in no small measure to the effort the planning committee put into its task. Advance notices were sent out several months previous to the meeting, and more complete information was mailed at a later date to all Sunday schools in the neighborhood, thus insuring that adequate preparations would be made to enlist teachers and provide transportation. Having been present at these meetings, and having been greatly benefited by them, the writer cannot but hope that associations will spring up and be promoted in all parts of the country. Sunday school associations pay! Let us have more of them!

The Founders of Our Synod

By WM. E. MOLL, Fort Wayne, Ind.

The centennial of our Synod is drawing near, and it is meet and proper that we remember at all times, but especially at this time, the founders and first leaders of our Synod. By the providence of God these men were all highly gifted men, and staunch Lutherans, most of them university bred. The leader of this group was

Dr. C. F. W. Walther

1811—1887

Walther was above all things a theologian and a preacher. What kind of preacher he was, we may learn from the words of a man who was a stranger, not a member of our Synod, Dr. Broemel. In the late sixties of the past century Pastor Keyl visited his relatives in Germany. Dr. Broemel came to him and said, "I am writing a book on eminent Lutheran preachers, and I would like to include in my book an American Lutheran preacher. Can you mention one?" "Yes," said Pastor Keyl, "Professor Walther, and I have his sermons on the Gospels of the Church year with me." Broemel asked to see the book and took it with him. When he returned, he said to Pastor Keyl, "I must have this book; give it to me, or sell it to me." Pastor Keyl replied, "I cannot give you this copy, for it has a dedication to his sister written by Walther, but I will see to it that you will get a copy." In his book Broemel writes, "Such a theologian is Walther. What he preaches is nothing else than the old well-known Lutheran orthodoxy; nowhere has he added anything to it, nowhere has he taken anything away from it. He stands exactly there where the old Lutheran preachers and dogmaticians stand. . . . For him Luther and the old theologians have spoken the best word for our days as well as for all days. And Walther knows his Luther as a son knows his father. . . . In his sermons Walther is an entirely modern man; he at all times would have found the right word according to the faith and the love that are in him, to speak (to) into the hearts and consciences of his listeners. . . . He is as orthodox as John Gerhard, but also as devout as a pietist, as correct in form as a university or a court preacher, and yet as popular as Luther himself. He is an exemplary preacher in the Lutheran Church." When you read this, you will not be surprised to hear that educated men of the world came to Walther's church to hear a good oration.

Walther was a professor from January, 1850, until the time of his death in 1887. He taught chiefly dogmatics and pastoral theology. While much of his work was done in public, namely, his preaching, the reading of so many papers at general and District meetings of Synod, the leading of doctrinal discussions, the many articles he wrote for *Der Lutheraner* and *Lehre und Wehre*, the books which he published,

his teaching was done in private, in the classroom. He was a great teacher and moved the hearts of his students, who were animated, stimulated, fascinated by his teaching. The writer was in the lowest class of the Seminary in the year of Walther's death. This class attended only the Luther Hour of Walther on Friday evenings. Since these lessons were the first ones that the sick professor dropped, I could attend no more than two lessons, but I shall never forget the impression his words made upon me.

Dr. Walther at times was a guest in my father's house. As a little boy I thought, as every little boy thinks, that my father was the greatest man in the world. But when I saw how my father loved, respected, honored, and looked up to Walther, I thought he must be a far greater man than my father. He made my father what he is. As my father felt towards him, so many hundred young men felt who had sat at his feet and listened to his words. These young men went out into the world to preach the Gospel, and Professor Walther had trained them to be faithful and effective workers in the vineyard of the Lord.

Der Lutheraner, which Walther began to publish in 1844, was received by a number of Lutheran ministers who were of the same mind as Walther. They got in touch with Walther and with one another by mail, and the desire arose in their hearts to meet face to face and to be united in a church body. They met in St. Louis to draft a constitution of a synod. Who drafted it? Dr. Sihler said in his autobiography, "In our conferences Walther was the animating leader and master," and again, "The sketch of the constitution was made by Walther. In the first meeting of the Synod in 1847 he was elected President. Three years later Wyneken was elected, because Walther was unable to be professor and President. As President it was his duty to visit every congregation every three years. But in 1874 he was again elected President, although he begged Synod not to do so, because he would have to be absent from the Seminary the last two months of the school year. Still Synod elected him and resolved that he should teach from the first of November till the end of April, so that he would have time to visit the six Districts of Synod. In 1880 Walther declared that he could no longer take care of both offices, and Synod relieved him of the office of President. Did he now have less work? In that year the controversy on predestination began. He still was the leader of Synod, he still was professor, he still edited *Der Lutheraner* and *Lehre und Wehre,* he still was head pastor of four Lutheran churches in St. Louis. He surely was a faithful, industrious, tireless worker.

For Christ and Country – Items of Interest from Many War Areas

"If Only We Could Tell Them —"

The Rev. L. Meyer
The Emergency Planning Council

Your report on Europe came this evening, and I read it with the feeling that I was reading my own sentiments exactly. What you describe I have seen with my own eyes for months in France and Holland and Germany. More and more I began to have the hope that the sad situation would be recognized and considered to be our Christian responsibility.

In many towns I have seen ruined church buildings and parsonages. Over large areas of the country there is no church life at all because of the displacement of persons and the movement of people. Church buildings have been opened for our use, but the local civilians had no pastor, either because he could not travel or, in two cases, he had entered the army and had been killed in action, not as a chaplain but as a soldier. There have been cases where our army chaplains have conducted funeral services for civilians because no native clergyman was available.

A woman in France said, "If all else is destroyed, our faith is yet ours, and that is the ground of everything." A Lutheran lady sang the solo for a military service which I attended in Cannes, France. She spoke to me of the many mission opportunities in France among a people who had been sadly disillusioned and who had come to distrust the Catholic Church because of Fascist tendencies.

Our world has come upon days which have so speedily and immeasurably accelerated the demands which Christian people must meet. Our world has been sorely wounded, and there is no balm in Gilead for the hearts of men unless it be the sane and sensible and sure comfort of God's love and mercy. Day after day I have seen refugees lining the roads. I have thought: "What have they inside them upon which to build their lives tomorrow? What are the things of their peace? If only somehow we could tell them and have them believe. Then their faith would be the foundation for a new Europe and a new day."

I pray that God's abundant blessing may rest upon the labors of your Council.

Sincerely,

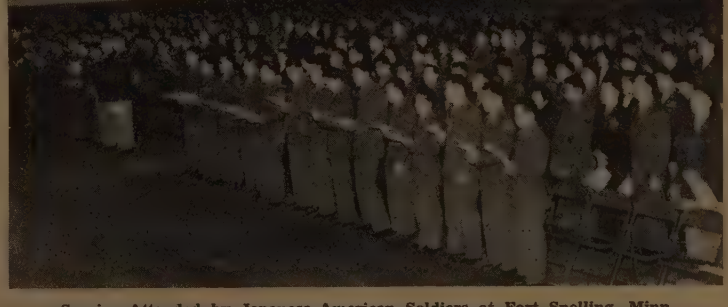
HARRY G. COINER
Chaplain (Captain)
Somewhere in Germany

Excerpts of Letters from Canadian Chaplains

At a Field Hospital

"This hospital work is interesting and complicated and keeps you going. Always something new popping up, there are many problems and difficulties that the patients want help and advice, and the corridors on this one-story building are about a mile and a quarter in circumference. There is plenty of visiting, and the things that one sees and the troubles that one encounters are certainly going to be helpful to me whenever I return to civilian life. To compensate for all the suffering and mutilation, the price of war exacted from these young men of ours, which you daily encounter, it really makes you feel good to know that you are the representative of the Church and that you have "that something" which they need and which will carry them through, the comforting words of God. After one spends an afternoon in a ward filled with young fellows that have lost the sight of one or both eyes and to talk with them and hear how thankful they are to come through with what they have and that it wasn't worse, it really makes you very humble and thankful to the Almighty. To realize the horrors of war and its price, one should come to the hospital where all the glamor is removed and stark realities stare you in the face. I'm sure that my experiences here will certainly prove invaluable to me later on."

M. F. POLLEX



Service Attended by Japanese-American Soldiers at Fort Snelling, Minn.
This group is served by Chaplain Alfred P. Klausler. About 2,000 in voluntary attendance

Our Three Canadian Army Chaplains

Captains M. F. Pollex, H. A. Merklinger, A. F. Otke, standing before our church in London

Communion Service for the Artillery

"My Easter services had to be canceled at the last moment, as we were suddenly put on the move. It was most disappointing, especially after making preparations and looking ahead. Only yesterday I took the eider down of my bed roll to a mobile laundry I used to look after when I was with the Workshop and Ordnance. One of the staff sergeants came up to me and said, 'I was just thinking of you, Padre. Do you remember the Easter service you had with us at T—— last year? Well, I've never forgotten it, and I was wishing you were here with us last Sunday.' I recall the service very well, but why it should stand out so vividly in the lad's mind I don't know except that I preached a good Lutheran Easter sermon on the Resurrection. It makes me feel richly rewarded when the boys show their appreciation in so many ways.

"We have moved as you may know. Unfortunately we cannot state where we are. At any rate it's a vast improvement over our last place. Our accommodation and living conditions are very good. I have two very nice rooms for an office. The best of all is that I have a small Protestant church at my disposal. I have a Communion service at 9.00 A. M. every Sunday morning. Then I have my unit parade services, which I have to bring in shifts, as the church will hold only 150 maximum. In the evening at 7.00 we have a brief evening service. From every side the cooperation is excellent, and we are happy with the arrangement.

"Two weeks ago I had a Lutheran Communion service down in the men's canteen for some artillery regiment close by me here. There were only 7 present, but considering the circumstances, I was very pleased. I met some boys I had not known before. When I hear the words, 'Thanks, Padre, this is the first time I've been to Communion in "x" years; I'm so glad I know now there is a Lutheran padre here,' and when I feel the warm handshake the boys give me, it makes me thank God time after time that he put me into the chaplain service. All the hardship and danger appear insignificant. I make it a rule to write to the next-of-kin when a boy has been to Communion with me to let the people at home know that their sons and husbands have not forgotten their baptismal and confirmation vows. On Sunday I am having another one for the Lutheran boys here in my regiment and those of another near me. I want to make it a point to get around to as many of the Canadian brigades as possible.

"Our last series of action have at times been very bitter, some believe the bitterest we have had to face. In any case, it was pretty grim at times. Once again I traveled along with the M. O. and the rest of his staff. I find it is the best base from which to operate. In spite of the severity of the action my own particular job was very light. Our casualties were unbelievably light. Once more God was with us." H. A. MERKLINGER

With the Air Force

"The service has been treating me very nicely here, although they certainly know how to keep you busy. It doesn't take one long to realize here that there's a war on. The hours a person keeps are really something. You never know when you go to bed or when you get up. One of our main tasks here is to mix with the men before take-off and again when they return. That alone keeps a person going the greater part of the day, to say nothing of office hours, casualty correspondence, church services, discussion groups, music hours, etc.

"Services here are conducted in a little church which happens to be on the camp. It has pipe organ, a nice altar, pulpit, and all other chapel furnishings. We have two services every Sunday."

P. JANZ

Meeting in London

"I received the $50.00 emergency fund as well as the parcel of literature. Thank you for both. I made good use of the hymnals over the holiday season. The boys certainly appreciate singing the good old hymns after being tied down to 'Onward, Christian Soldiers' and 'God, Give Us Men' in the regular Army service book. I have only one parade service per month with each battalion and three voluntary. In the voluntary services I follow the 'order of service' as laid down in our hymnal. It's not only conducive to worship, but is at the same time a mighty good advertisement of our Church. I also consider that, among others, as one of the prime purposes of my being in the Army.

"Several weeks ago Pollex and I met Captain Merklinger at Janzow's church in London — as arranged. Had a nice get-together. Merklinger was again on his way to action in Germany. Haven't heard where Pollex was posted to. No word of Janz as yet.

"Tomorrow I hope to attend a conference of American Lutheran chaplains at our service center in London.

"The work among the men is much the same as in Canada. Their troubles and problems are still much the same here. Either they've become enamored anew here, or their wife has gone off the deep end back home. It's seldom we can do anything for the poor devils at this distance, except give them a good talking to. Their spiritual life is about on the same level as back home. They haven't as yet had the fear of the Lord driven into them by bomb and artillery. Of course, it's our duty as ministers of the Gospel to attempt to change their view, to acquaint them with their God and Savior before facing imminent death. I stress this very aspect of life and religion at every opportune time. We have two parade and two voluntary services per month. Next Sunday A. M., due to circumstances, I'm having three services. I have one of my services in an old Anglican church, the foundation of which was laid back in the 12th century. Here at this camp we use the Y. M. C. A. theater." A. F. OTKE

Consultation in London

L. to r.: The Rev. F. S. Janzow, of our London congregation, and Chaplain Merklinger

When the End Came in Italy

Chaplain Merklinger in a closing service before the Canadian withdrawal from Italy

Good Judgment

The Honorable Mr. Edward R. Stettinius
Secretary of State, U. S. A.

HONORABLE MR. STETTINIUS:

A newspaper account of the opening of the San Francisco Conference was brought to my attention. According to this account you directed that the important conference was opened with a silent rather than with a vocal prayer.

Permit me to commend you most heartily for this excellent demonstration of genuine Americanism. Evidently you know and appreciate the meaning of the separation of Church and State and of religious liberty. It is apparent that you realized that people of such divergent religious views cannot join in a vocal prayer. Such a prayer, if truly Christian, would be unacceptable to all non-Christians; if non-Christian, it would be unacceptable to the Christians; if neither Christian nor non-Christian, it would be so emasculated as to be a meaningless abomination. You surely exercised good judgment.

Very respectfully yours,

J. W. BEHNKEN, *President*
Evangelical Lutheran Synod of Missouri, Ohio, and Other States

May 9, 1945

Spanish Study Groups

Spanish has been taught at the Seminary in St. Louis for several years, but the first organized classes started in the fall of 1943. Alfredo Saez, now Latin-American missionary in Los Angeles, taught the advanced Spanish class. Edward Bartsch, Robert Moehle, and Edwin Brown each taught a small beginners' class in the language. Last year Wallace Brookfield, Robert Moehle, and Edwin Brown had classes. At present, Theodore Michalk, a post-graduate, is teaching first-year Spanish, and Edwin Brown has a class on the conversational level. There are in all about 40 men here who are interested in Latin-American work.

This interest in Latin-American work has brought Robert Moehle to a Spanish-speaking vicarage at Los Angeles and Eugene Gruell to McAllen, Tex. The new Spanish mission in St. Louis is also a direct outgrowth of such interest. St. Lukas Slovak Lutheran Church has granted permission to use their premises. The Rev. A. Meléndez, Spanish translator for the Missouri Synod, is the adviser to the students who assist him in the services, which are held every Sunday (afternoon at 3:30). Roy Stoll, Edwin Brown, Fred Pankow, and David Stirdivant have preached. The Lutheran Business Women's League of St. Louis has now made this Spanish mission their mission project. E. T. B.

Spanish Mission Attendance, Sunday After Easter

This picture includes Latin-Americans, Spanish-speaking Lutherans, members of the Spanish Lutheran Hour Chorus, and Seminary students who hope to go into the Latin-American field. Rev. A. Melendez, the adviser of the group, is the second from the left in the first row. Edwin Brown, the student head of the mission, is first from the left, first row. There were seventy-three present

Faculties Meet in St. Louis

The faculties of the two theological seminaries of the American Lutheran Church met with the faculty of Concordia Seminary in St. Louis, May 4. The invitation had been issued to the two schools, one at Columbus, Ohio, the other at Dubuque, Iowa, by the St. Louis faculty. All members of the two A. L. C. faculties were present, and all members of the St. Louis faculty attended at one time or another, as their work permitted.

After an opening prayer by Dr. Sieck, words of welcome were spoken by Dr. Arndt, as chairman of the Synodical Union Committee. A paper was read by Dr. Mattes of Dubuque on the subject "Inspiration." A joint committee reduced the contents of the paper to a series of propositions for discussion. Before an agreement was reached on the points raised by this paper, the noon hour had come.

In the afternoon, Dr. Buehring of Columbus led a discussion on the rehabilitation of chaplains. This led to a review of Government orders for accelerating the theological course. A committee was appointed to draft a resolution to be communicated to the conference of the theological faculties meeting at Dubuque, May 28.

Dr. Buehring now read a paper on "Selective Fellowship." In the lengthy discussion which followed, all the expressions of the speakers were found to coincide with those of the essayist. There were further discussions of Dr. Mattes' paper on the inspiration of Holy Scripture. The subject is to be continued at a meeting of the same faculties to be held at Wartburg Seminary, Dubuque, next fall.

The faculties dined together, and at their invitation Dr. Lawrence Meyer addressed the group, after the meal, with reference to his experiences in Europe. G.

Spanish Classes at Concordia Seminary, St. Louis

Some of the students who are interested in Latin-American work and who have had from one semester to two years of Spanish while at the Seminary. From left to right: Vernon Hillmer, Paul Krohn, Rev. E. C. Zimmerman (General Adviser), Roy Stoll, Martin Keck, Rodel Eberle, John Hildebrandt, Harold Luke, Fred Pankow, Walter Headley, Kenneth Breimeier, Walter Gauger, Edwin Brown, David Stirdivant, Ray Bowles, Frederick Behrmann, Luther Anderson, Theodore Schulze, Theodore Michalk, Arlin Holtz, Milford Brelje, Edward Jankens, Erdmann Frenk, Carl Fischer, Hans Bollow

Wanted—a Lutheran Sociologist

April 15 was Gamma Delta day at Central Michigan College of Education. At the special morning service in Zion Church, Mount Pleasant, our Lutheran students occupied reserved pews. College President Charles L. Anspach and his family were in attendance. So was the dean of the college. At the chapter installation banquet that evening the college president was the main speaker. The college dean and the dean of women were also on the program.

The sumptuous meal was prepared and served by the ladies of Zion Congregation. There were no dull moments in the two-hour program which followed. Pastor Lawson Knight, who represented District President Andrew Zeile, based his message on the name of the chapter, "Alpha Omega." Many regrets were heard when Pastor Paul Mroch, who had done a fine job in organizing this group of fifty students, announced his acceptance of a call to Cleveland.

What President Anspach told our students is worthy of note: "This state college can develop you mentally, physically, and socially, but it cannot develop you spiritually. I am convinced that the professions need the impact of the Christian religion. I rejoice that your Church is providing for your spiritual development." What he told us after the banquet was noteworthy indeed: "I need a man to teach sociology in this college. Sociology, as you know, is a dangerous subject.

What I have seen and heard here today leads me to believe that your Church should be represented in our faculty. I am persuaded that your Church can provide a sociology teacher who is safe. I want a doctor of philosophy. I will start him at the top. Let me hear from you — soon."

This appeal must not be filed. It is a challenge that must be met.

Chicago, Ill. REUBEN W. HAHN

Manpower for the Summer

Our people have been advised (WITNESS, Feb. 27) regarding the arrangement whereby some 300 students of Concordia Seminary, in St. Louis, will go into congregations and mission fields this summer to engage in church work.

They will fill pulpits, carry on in many a Sunday school, and in vacation Bible schools, assist in young people's work, and canvass for pupils for confirmation classes, day schools, and Sunday schools. Others will be busy in church offices, compiling and completing records that have been waiting for the attention busy pastors seldom can give them. They will be carrying on for Christ and for Church — in season, out of season, spreading the Word.

These students will profit much in practical experience in their chosen calling under the supervision and inspiration of seasoned pastors and because of their entering into the life of our congregations. They will learn; but, best of all, they will serve — serve the needs of churches during the season when continuing and relieving help is so valuable and telling.

About 100 of the 300 young men available will continue in the church they serve during the summer. The other 200 form the special corps of manpower made available to the Church this year by the expanded Field Work Program of the Seminary at St. Louis. The Church has been informed of this great new step forward by an article by Dr. L. Sieck in the LUTHERAN WITNESS and by literature mailed to all congregations in our country.

Nearly all of the available 200 men have already been placed into their areas of service. Those interested are invited to communicate with The Field Work Office, Rev. Theo. W. Schroeder, Director, Concordia Seminary, 801 De Mun Avenue, St. Louis 5, Missouri.

T. W. S.

From a Pocket Notebook

One of our Supplements again raises the question of the right of a parishioner to sit next to the aisle in church. "They will not move over when someone wishes to sit in the same pew." But why should they? Why should they give up that point of vantage for the sake of two, three, or four latecomers, with the man who just comes in before the sermon edging into the seat next to the aisle? Should there be a premium on tardiness? . . . The Pittsburgh Lutheran Chorus is another of those splendid and successful efforts for good church music which receives less publicity than it deserves. Six concerts are announced for the spring season in the Pittsburgh area. . . . Several readers protest against the usage "lifting collections" in contributions which appear in this paper. One reader's comment: "The abominable Germanism sounds like a horde of juvenile delinquents let loose in a dime store." Is this simply vivid imagination, or what does the Oxford Dictionary say? . . . Not that we are a judge of good bookkeeping, but the twelve pages of Treasurer Paul G. Kuntz in the *Minnesota Lutheran* for April seem to us a marvel of clearness and completeness. . . . Commenting on Dr. Fritz's article on page 118, "Concerning Lutheran Unity," "Dr. Fritz is to be congratulated for producing something so plain and helpful on this confused subject, and the LUTHERAN WITNESS is to be commended for publishing it." L. Helmstetter. . . . The St. Louis area was treated to a Service of Song by the Lutheran Church Choirs at Kiel Auditorium, April 20, and the first week in May was offered a Bach Festival with four programs, instrumental and vocal, under the direction of Dr. Wm. B. Heyne. . . . The protests against Dean Inge and his placing on Luther the responsibility for the downfall of the German nation are reverberating around the world. The *Australian Lutheran* recently contributed this bit: "It ill befits an intelligent modern churchman, however gloomy, to revert to the long-exploded Roman Catholic thesis that Luther is the source of all the world's ills. In which country would he rather live, in Spain or in Norway? In Italy or in Sweden?" . . . Still tops among the magazines published by our congregations for their service men and women is "Our Members in the Service of Our Country," thirty pages per month, edited by Mr. Henry Buchholz for Christ Church of Logan Square, Chicago (the Rev. Walter G. Dippold, pastor). . . . Few congregations have printed for the dedication of their first chapel an illustrated booklet like the history and souvenir of Messiah, Alton, Ill., the Rev. W. E. Wessler, pastor. . . . "I devour the LUTHERAN WITNESS as soon after arrival as I can get to it," writes 0-522912 from somewhere in Germany. . . . "Protestant boys usually have a New Testament in their field jackets, and Catholics have a rosary or a St. Christopher's medal." Hal Boyler, correspondent of the A. P. in Belgium, March 16. . . . Trinity Church of Decatur, Ill. (the Rev. Geo. C. Albers, pastor), has a youth service every Sunday during May. . . . In Baltimore Mrs. Emma Momberger has made a gift of $20,000 to the Augsburg Home in memory of her parents, Mr. and Mrs. Nicholas Wolpman. The purpose of this gift is the erection of a chapel, to be known as the Wolpman Memorial Chapel, on the grounds of the Home. Which reminds us of the need of a chapel for Concordia Seminary — and also of the generous gift of old Mr. Wolpman when we needed gifts badly, back in 1923, for our new seminary. . . . In St. Louis Miss Bertha A. and Mr. Oscar A. Cremer have given to our Lutheran Orphans' Home the sum of $34,000, which is to be used in the erection of a four-room school for the children of the Orphans' Home, a memorial to their departed brother, Andrew H. . . . Two members of St. John's, Pekin, Ill. (the Rev. George A. Ross, pastor), took part in the funeral of President Roosevelt. Albert Reichter was one of the guards at Warm Springs for the burial processional, and Carl Johnson stood guard in Washington at the burial service. . . . We hesitate to begin to quote averages per communicant for the Peace Thankoffering, but here are a few that look too good to disappear in the wastebasket. At Olton, Tex., the figure stands at $38.50 ($538 from six families); Glen Ullin, $86.22 for all District purposes; Rose Bud, $94.33, and P. T. O. expected around those figures. At Farrar, Mo., the parish school children raised $3.07 per child. . . . One of the best contemporary signs is the increased regard shown in a practical way for pastors following a call to another parish. It is customary to call the successor at an increased salary, but at Wilkinsburg, Pa., Christ Church gave their departing pastor, the Rev. Oliver Graebner, six months' back pay to the same amount. . . . In San Diego, Bethany Church (the Rev. Martin Lankow, pastor) built a school in 1941 which was kept going, when the teacher was drafted, by the pastor, in eighteen months was debt free, both school and church self-supporting, and all this with less than 100 communicants. . . . The tiny little folder entitled "10 Seconds," issued by St. Paul's Church, Melrose Park, Ill. (the Revs. P. L. and M. R. Kluender, pastors), for raising the money in a school renovation campaign, is good enough to be copied by anyone engaged in a campaign for funds.

G.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Ordained and Installed:

Rem. S. (Feb. 25): *Cand. Oren Geiger* in Grace Congregation, Pittsburg, Calif., by Pres. Arthur Brohm. — Mis. Dom. S. (Apr. 15): *Cand. Adolf M. Bickel* in Emmaus Congregation, Sexsmith, and in Faith Congregation, Grande Prairie, Alta., Can., by V. L. Meyer. — *Cand. Cecil Klages* in Holy Trinity Congregation, Luseland, Sask., Can., by E. A. Biberdorf.

Commissioned:

Pastors: Mis. Dom. S. (Apr. 15): *Adolph R. Meyer* in Bethel Church, St. Louis, Mo., as missionary to Honolulu and the Hawaiian Islands by Dr. F. C. Streufert. — Apr. 25: *T. W. Strieter* at Concordia Seminary Chapel Devotions as Executive Director of Prisoners of War Work by Dr. Louis J. Sieck.

Installed:

Mis. Dom. S. (Apr. 15): *L. K. Meyer* in Trinity Congregation, Corona, by F. Wessler and in Christ Congregation, Wilmot, S. Dak., by E. E. Kaelberer. — Jub. S. (Apr. 22): *A. R. Allmann* in St. Peter's Congregation, Battle Creek, Nebr., by H. A. Bode. — *R. E. Frese* in Zion Congregation, Garland, Nebr., by Pres. I. C. Heinicke. — *Kenneth R. Hoffmann* in Concordia Congregation, Kirkwood, Mo., by Amandus J. Horn. — *Arlin A. Maas* in Trinity Congregation, Boston, Mass., by Paul Loeber. — *Paul H. Reuter* in Redeemer Congregation, Augusta, Ga., by P. J. Summers. — *Clemens Thies* in St. John's Church, Chicago, Ill., as teacher of religion at Luther Institute, Chicago, Ill., by A. C. Dahms. — *W. F.*

FINANCIAL REPORT, Receipts, February 1, 1945, to April 30, 1945

From Districts	Budget Accounts
1. Alberta and British Columbia	$ 1,510.50
2. Argentina	——
3. Atlantic	20,244.85
4. Brazil	——
5. California and Nevada	2,462.91
6. Central	58,198.00
7. Central Illinois	14,657.75
8. Colorado	1,173.90
9. Eastern	12,976.67
10. English	23,909.65
11. Iowa East	8,000.00
12. Iowa West	18,107.84
13. Kansas	6,400.00
14. Manitoba and Saskatchewan	455.73
15. Michigan	47,575.41
16. Minnesota	33,152.85
17. North Dakota and Montana	3,010.10
18. Northern Illinois	43,323.10
19. Northern Nebraska	4,605.36
20. North Wisconsin	14,576.36
21. Oklahoma	3,211.02
22. Ontario	3,022.00
23. Oregon and Washington	4,542.43
24. South Dakota	1,379.92
25. Southeastern	7,248.02
26. Southern	3,173.46
27. Southern California	2,499.29
28. Southern Illinois	8,917.20
29. Southern Nebraska	7,898.17
30. South Wisconsin	32,222.35
31. Texas	13,732.25
32. Western	37,702.48
Total from Districts	$439,889.57
From L. L. L. Endowment Fund	15,452.80
From Other Sources	2,140.37
Total, Feb. 1 to April 30, 1945	$457,482.74

THEODORE W. ECKHART, *Financial Secretary*

Vatthauer in St. Paul's Congregation, Gillett, Ark., by Ernest A. Brockmann. — Cantate S. (Apr. 29): *Herbert H. Heinemann* in St. Matthew's Congregation, Barrington, and in St. John's Congregation, Island Lake, Ill., by R. T. Eissfeldt. — *P. G. Mroch* in St. James Congregation, Cleveland, Ohio, by A. W. Hinz.

Teachers: Apr. 6: *Cand. Gerald Starck* in Christ Congregation, Peoria, Ill., by J. C. Schuelke. — Quasi. S. (Apr. 8): *P. F. Stohlmann* in Emmanuel Congregation, Aurora, Ill., by A. E. Richert.

Pastors': Conference Meeting

Carolinas and Georgia, July 2—6, at Linn Haven Lutheran Camp, Linnville, N. C. Communion service Monday at 8:30 P. M. Speaker: O. W. H. Lindemeyer. Papers: Methods of Gathering Adults for Instruction: J. L. Summers. Assurance Offered to Christians in Rom. 8: J. E. Shufelt. Church Discipline (continued): C. O. Smith. The Pastor and His Organizations: R. Meibohm. Lecturer: A. W. Brustat.

A. W. LEHENBAUER, *Sec.*

Synodical Convention

The English District of our Synod will meet June 19—22 at the Institute for the Deaf, Detroit, Mich.

H. W. ROMOSER, *Secretary*

The Michigan District of Synod will meet from Monday, June 18, to Friday, June 22, in Detroit, at Bethany Church (Pastor O. G. L. Riess). The opening service will be conducted Monday afternoon at 2, EWT. Two essays will be discussed by the convention: "The Forgiveness of Sins," by Pastor R. C. Rein; "The Franconian Immigration and Its Implications for Posterity," by Pastor M. E. Mayer. Further particulars have been published in the April issue of the *Michigan Lutheran* and the *Michigan-Gemeindebote*.

G. M. KRACH, *Secretary*

Additional Nominations for the Professorship at Concordia College, Edmonton, Alta., Can.

Mr. Rudolph Dressler, Middle Lake, Sask., Can., nominated by Trinity Congregation, Middle Lake, Sask.; Grace Congregation, St. Benedict, Sask.

Pastor Charles Frenzel, Paris, Ill., by Calvary Lutheran Church, Yuma, Ariz.

Pastor A. T. Koehler, Decatur, Ind., by Immanuel Lutheran Church, Rockhaven, Sask.

Pastor A. Krahenbil, Oliver, B. C., nominated by Trinity Lutheran Church, Dundurn, Sask.

Pastor F. A. Miller, Neudorf, Sask., by Holy Cross Congregation, Winnipeg, Man., Can.

Pastor Frank J. Werth, Eau Claire, Wis., by Zion Congregation, La Grange, Tex.

Pastor E. G. Wildgrube, Bruederheim, Alberta, by St. John's Lutheran Church, Wembley, Alberta.

All correspondence with respect to these candidates should be addressed to the undersigned by June 5. The Electoral Board convenes at Edmonton on June 6.

W. C. EIFERT, *Chairman*
BOARD OF CONTROL
Leduc, Alta., Can.

The Lutheran Commission for Prisoners of War

no longer has two addresses — 231 Madison Ave., New York, and 3558 South Jefferson Ave., St. Louis. The office is now at 77 W. Washington, Chicago 2, Ill. We would appreciate having all correspondence pertaining to prisoner of war work directed to this office.

T. W. STRIETER, *Executive Director*

Wanted

By Lutheran Ladies' Aid of Hudson, Colo., a *mimeograph*. Anyone having one for sale please communicate with —

MRS. GOTTLIEB BEACH, *Sec.*
R. 2, No. 236A
Fort Lupton, Colo.

April Contributions Sent Direct to the Treasurer

(Because of their great number Army and Navy receipts and Peace Thankoffering receipts will not be *publicly* acknowledged)

Per Adolph Gihring in Memory of Rev. Theo. Sieving by nephews and nieces in and around Bloomington, Ill., $11.00, by Mrs. Louise Sieving 5.00. Mrs. Paul W. Garbow, Lutheran Hour, 5.00. Per Ev. Luth. Joint Synod of Wisconsin and Other States: Memorial Wreath for Carol Kleinschmidt from Ernest Schlerf, Esther Schlerf, and Gertrude Schlerf, Spanish Missions, 3.00. Per Concordia Publishing House: Mrs. Mathilde Walter, Africa and India Missions, 5.00; Chaplain Hans Roeth, Prisoner of War Work, 21.50; Katherine Steinke, Ph. M. 3/c, Blind Missions, 1.00; Mrs. J. F. Wilkens, Deaf Missions, .85. Per A. E. Krause: Mr. and Mrs. A. F. Twenhafel, Memorial Wreath for Pfc. J. T. Groerich, Church Extension, 10.00. Rev. Martin Galstad, Treas., Norwegian Synod of the Am. Ev. Luth. Church, China Missions, 25.00. G. F. Kruse, Treas., Board of Missions to Deaf and Blind, Deaf and Blind Missions, 91.67. Mrs. Scott Fowler and Miss Beverly Fowler, Memorial Wreath for Agnes Acker Bobzin, Pension Contingent Fund, 8.00. Per Rev. E. R. Becker: In memory of John Roeder, Sr., by Sundry Donors, Lutheran Hour, 3.00. Per Prof. M. S. Sommer: John H. Sylvester, Foreign Missions in India, 5.00. Mr. and Mrs. Joe Sunderman, Medical Work, India, 50.00; School in India 50.00; American Bible Soc. 10.00. Prisoners of War, Ft. Custer, Mich., Prisoners of War Work, 85.00. Per L. L. L.: Mrs. M. A. Mammen, Foreign Missions, 2.00. Ede H. Gerjets, Blind Missions, 10.00; Deaf Missions 10.00; African Missions 10.00; Lutheran Hour 10.00. Per Foreign Mission Office: St. John's S. S., Hoboken, N. J., Student, India, 20.00; Lt. Bernard C. Jackel, Foreign Missions, 25.00; Mr. and Mrs. John Perko, Chinese Orphans, 22.00; Luth. Altenheim Family, St. Louis, Memorial Wreath for Mrs. Anna Blume, Foreign Missions, 2.00; Mrs. T. F. Simon, Student, China, 25.00.

Legacies and Bequests: Joseph Meuschke $5,000.00. Mrs. Matilda Wegener 3,720.22.

W. H. SCHLUETER, Treas.

Changes of Address

Rev. A. R. Allmann, R. 1, Battle Creek, Nebr.
Rev. H. C. Besel, Box 789, Roswell, N. Mex.
Rev. A. J. Bueltmann, *c. r. m.*, 145 W. 26th Ave., Eugene, Oreg.
Rev. E. J. Dierker, 6625 Colmar Ave., Bell Gardens, Calif.
Rev. Harold Dorn, 1927 Butte St., Redding, Calif.
Rev. Raymond A. Essig, Melfort, Sask., Can.
Rev. Roland Gabbert, 30 B Cedar Drive, Baltimore 20, Md.
Rev. R. W. Goetsch, R. 1, Box 118, Osseo, Wis.
Rev. W. P. Haak, 700 Green St., Yankton, S. Dak.
Rev. N. Heimsoth, 3040 N. Kilbourn Ave., Chicago 41, Ill.
Rev. Walter Heyne, 76 S. Roselawn, Pontiac 20, Mich.
Rev. F. W. Janzow, *c. r. m.*, 301 Iglehart Ave., St. Paul 3, Minn.
Rev. W. T. Janzow, Box 375, McIntosh, Minn.
Rev. Dean B. Kasischke, 704 Benton Ave., E., Albia, Iowa
Rev. Cecil Klages, Luseland, Sask., Can.
Rev. Luther P. Koepke, Lutheran Service Center, 325 Jackson St., Alexandria, La.
Rev. Ralph Lindemann, 1805 Seminole Ave., New York 61, N. Y.
Rev. Edward May, 10909 Meadow, Apt. 8737, Portland 17, Oreg.
Rev. Erhardt Roth, R. 3, Albany, Minn.
Rev. Henry C. Schroeder, 229 Travis St., Kerrville, Tex.
Prof. H. F. Werling, 266 Faculty Lane, Seward, Nebr.
Arthur M. Ahlschwede, 1115 E. 19th St., Minneapolis 4, Minn.
A. E. Brungardt, 1207 N. Lincoln St., Stockton 19, Calif.
Elmer Kosche, 5604 S. Yakima Ave., Tacoma 8, Wash.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

Here are

Six Timely Titles

of great value

How Peter Became Pope

Did Christ found His Church on Simon Peter? Was Peter the first Pope? What about the claim that the Pope is the Vicar of Christ on earth today? These are the questions Dr. Wm. Dallmann takes up in this important volume. A revealing treatment of a subject that needs revealing. 113 pages, 6×9¼. **$1.00**

The Pope and Temporal Power

Does the Pope have a valid claim to temporal power? Should we send an ambassador to the Vatican? These questions are taking on increased significance in view of present world developments. Dr. Th. Graebner has given the Church a lucid and convincing treatment of this important subject. 156 pages. **$1.00**

Does the Modern Papacy Require a New Evaluation?

Throughout the 236 pages of this well-reasoned volume Dr. C. B. Ghodes seeks to prove, and succeeds in proving, that Rome is *semper eadem,* always the same. Many of our pastors and laymen will want to have this scholarly evaluation of present-day Romanism in their library. **$2.25**

What Is a Protestant — and Why?

An excellent statement of the Protestant testimony against the doctrines and practices of the Roman Catholic Church. Sanely written, with careful regard for historical truth. This is a booklet which will be welcomed especially by the layman — but is of real value also to the pastor. 64 pages. **30 cents**

The Jesuits

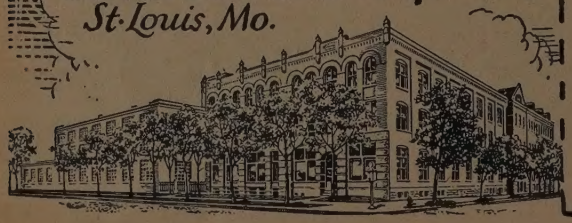
This is a keen, fair, and thorough study of the Jesuits by Dr. Heinrich Boehmer, professor of Church History at the University of Leipzig until 1927. It has been translated into good modern English by Dr. Paul Zeller Strodach. Every informed churchman should know about the origin, the history, and the activities of the "Company of Jesus." 192 pages. Cloth. **50 cents**

The Conservative Reformation and Its Theology

A classic which has a definite place in the library of every Lutheran pastor. The eminent theologian, Dr. Charles P. Krauth, presents in beautifully clear and convincing language the fundamental doctrines of the Bible as taught by the Church of the Reformation. A truly monumental work. 840 pages, 6×9. **$2.00**

Use This Coupon

Concordia Publishing House
St. Louis, Mo.



CONCORDIA PUBLISHING HOUSE
3558 South Jefferson Ave., St. Louis 18, Missouri

For the enclosed $..... please send me

.....

.....

.....

Name .....

Address .....

City ..... Zone ..... State .....

L. W. 4511